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From Scott's Works.

*Hints to the Sick.*

THE word of God requires "us in the day of adversity to consider." This is with you a day of adversity. You cannot but perceive the eagerness with which the diseased apply for relief from their bodily complaints. Though the means of recovery are often very irksome and painful, yet the dread of death, and desire of health, render men in general, earnest to put themselves under the care of physicians, and willing to submit to those methods of cure which are deemed necessary.

But an eternal state awaits us! A future judgment, and its dreadful or delightful consequences! Yet with what indifference do men receive the instructions of heavenly wisdom! How negligent to flee from the wrath to come, and to seek deliverance from endless misery!

Let me propose to your consideration the following hints:

1. You should consider that affliction is not a thing which comes of course or by chance, but is under the immediate direction and appointment of God. We should therefore, under afflictions, consider, submit to and adore the justice of God in them, reflect upon His holy hatred of sin, displayed in these dispensa-

tions, and endeavour to affect our hearts with a sense of its malignity, that we may deeply repent and abhor our own iniquities. We ought also to consider the goodness of God in our sufferings, his patience in bearing so long with us, his kindness in warning us by merciful chastisements, instead of cutting us off in our sins.

2. You should, from your present affliction, take occasion to consider, that if these first fruits of sin are so bitter, what the misery in another world will be of those who die in their sins! Oh consider, that if "these light afflictions, and but for a moment," are so burdensome and tedious, how could you endure everlasting punishment, where "the fire is not quenched, and the worm dieth not."

3. This will induce you to consider whether you are prepared to meet God in judgment, should sickness end in death. You will not be the less likely to recover for making the inquiry, "Am I ready for death and judgment?" Oh do not put the issue of that awful decision, on which the happiness or misery of eternity depends, upon a comparative freedom from gross wickedness. Have you not frequently indulged evil thoughts, harboured sinful desires and covetings, loved worldly objects inordinately, pursued them immoderately, and either neglected religious duties, or performed them in a very careless and heartless

manner? All this being sin, must either be pardoned or punished; it is transgression of the law, and "cursed is every one who continueth not in all things written in the book of the law to do them."

And do not imagine that some transient sorrow, partial amendment, external performances, or imperfect obedience in future, can so make amends for former crimes, so merit God's favour, as to deliver you from future punishment, and entitle you to eternal life. No, these are mere human devices, which will be found as ineffectual at the day of judgment, as every other expedient for safety proved in Noah's deluge, to those who refused to enter the ark.

God hath himself contrived, effected, and revealed in his holy word, salvation for sinners. "Other foundation can no man lay, but Christ Jesus." The sinner who is convinced of his danger, humbly conscious of his guilt, sensible of the worth of his immortal soul, and drawn off from all other hopes in the exercise of genuine repentance, and believing the testimony of God's word, that Jesus is able and willing to save to the uttermost; encouraged by his invitations and promises, with earnest desires, trembling expectations, and fervent prayers, comes, applies, and waits on him for his salvation; waits also his time, and never waits in vain. He is now willing to renounce his sins, deny himself, and undervalue other interests and pleasures, when they come in competition with the salvation of his soul, and the excellency of Christ. In this way he "passes from death unto life," obtains pardon of sin, peace of conscience, the gracious influences of the Holy Spirit, becomes "a new creature," "walks in newness of life," "ceases to do

evil, learns to do well," and by the grace of God, which he earnestly seeks in daily prayer, is taught, inclined and enabled "to deny ungodliness and worldly lusts, and to live soberly, righteously and godly, in this present world."

This man is indeed a christian, has "a hope" of glory "which maketh not ashamed," and is therefore fit for judgment and death. But deceive not yourselves; this man *alone* is fit to die; for without repentance of sin, faith in Christ, love to Him, and holiness of heart and life, through the sanctification of the Spirit, no man can find acceptance with God, or admission into Heaven. Consider therefore, in this time of adversity, whether you have built on this rock, fled to this refuge, come to God in this way, and experienced this change of disposition and behaviour.

If this matter be yet doubtful, you will see the necessity of improving your retirement in searching the scriptures, and serious self-examination, and with humble confession of the sins of your past life. You should use constant fervent prayers to God, to teach you his truth and salvation, to "grant you repentance and His Holy Spirit." You must beg for Christ's sake, that he will forgive you your sins, and by renewing you to holiness, prepare you for a holy Heaven whenever you leave this world. In short, you will see cause, without delay, "to seek the Lord, whilst He may be found," in all the means of grace. And whether life or death be before you, the counsel here given must be good; and the calm arising from such serious attention to the concerns of eternity, will best concur, with the medicines, in restoring your health.

4. Consider the best method of bearing your afflictions. Surely im-



patience, fretfulness and peevishness, not only provoke the indignation of God, but increase the weight of your sufferings, and render all around you weary of assisting you. On the other hand, humble submission, patience and quietness of spirit, break the force and lessen the weight of afflictions. It is our own fault and folly, if our afflictions do not prove blessings to us; as they are the appointment of Infinite wisdom and love, and have a direct tendency to our good, if our obstinacy and depravity do not render them ineffectual.

5. Consider next, how you may extract benefit from your afflictions, should it please God to restore your health. He who derives no benefit from afflictions, must be a great loser, and if not given up to final impenitency, still sharper corrections will be requisite to bring him to himself. But he who like Manasseh, under his affliction seeks the Lord, and humbles himself greatly before Him, with penitent confessions, and fervent supplications; who with true repentance and faith in Christ, seeks and obtains the pardoning mercy of God, and the grace of his Holy Spirit, by which he may be able henceforth to lead a new life; will have cause to be thankful, both for sickness and for recovery, and may say, "Before I was afflicted, I went astray, but now I have kept thy word." "It is good for me that I have been afflicted?"

6. You ought to be thankful to those who are instruments of God in your relief, and pray that every blessing may attend them; but the Lord Himself creates the medicines, and gives skill to the physicians, and on Him you must still depend for your cure, and give Him thanks for it.

7. Should you perceive that your dissolution approaches, consider how you may most properly meet that solemn event. Remember, that renewed repentance of sin, and cordial acceptance of Christ, and committing your soul into his Almighty hand, to be washed by his blood, and sanctified by his grace, and received into his presence, is the only effectual preparation. To this, if your strength and senses permit, add serious warnings and exhortations to all around you, to be ready also, for they know not when the time shall come.

8. Finally, if you find your health restored, and your release from confinement approaching, consider that you are returning to the converse and business of a world, full of snares and temptations; and with serious apprehensions of the consequences, by earnest prayers, commit yourself to the keeping of divine grace, that the world, the flesh and the devil, may not prevail against you; leave your sick room "with fear and trembling," lest you should break the vows of God, which are upon you, and return again to sinful practices. Let it be your first business in secrecy and seriousness, and also in your family, if you have one, to render thanks to God for His mercies, to beg His grace to enable you to make suitable returns, and to supplicate His blessing upon the instruments of his goodness. Like Hezekiah, after sickness—and the man, whom Christ healed and found in the temple, let the House of God be the first place you go to. Make a daily practice of reading the Scriptures, seriously and attentively; begin and end each day with fervent prayer; avoid ungodly company as you would persons infected with the plague; dread and pray against temptations to sin; be

sure to hallow the whole Lord's day, and attend on every means of grace; that you may sin no more, lest a worse thing come unto you." And may the Lord make these few pages the means of your everlasting salvation, through Jesus Christ, our Lord and Saviour.—Amen.

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*On the duty of providing liberally for the Theological Instruction of Candidates for the Ministry.*

In the following remarks, which are taken from Bishop Hobart's communication to the New-York convention in 1817, the members of the Church will find the strong claims which the Theological Seminary, established by the general convention, and now in operation in New Haven, has upon them, and the obligation of every Episcopalian, according to that he hath, to contribute the necessary funds to that institution.

"But I think I should fail in my duty, if I neglected to impress on you, my brethren, and through you, on the Episcopalians of the Diocess, the immense importance of the proposed Theological Establishment. There cannot be an object presented to them, which has equal claims on their beneficence. Without a ministry the Church cannot exist; and destitute of a *learned*, as well as *pious* ministry, she cannot flourish. These are axioms, which it would be an insult to the understanding of any person to suppose that he denies or doubts. As a general proposition, it is also true, that the ministry will not be distinguished for learning, unless there are public institutions, which in the professorships attached to them, in the libraries with which they are furnished, and in the association of young men of similar pursuits and views, supply both the most advantageous means of theological improvement, and the most powerful motives diligently and faithfully to employ these means. A candidate for orders thus situated, directed by able, affectionate, and pious professors, having access to richly furnished libraries,

associated in the exercises of piety, as well as in his studies with those who are preparing for the exalted office of ministers of Christ and stewards of the mysteries of God, would make much greater and more substantial progress in all the preparatory qualifications for the ministry, than if left to solitary instruction, and solitary study.

But a still further, and most eminent benefit of the contemplated Theological School, will consist in the pecuniary aids which it will furnish to youths of piety and talents, who are destitute of the funds to procure the necessary education for the ministry. Young men of this description have often furnished the brightest examples of ministerial fidelity, talents, and zeal. Many such, however, are now lost to the Church, from the want of funds with which to aid them in procuring the necessary education. There can be no species of benevolence more grateful to the friends of religion, and of the temporal and eternal happiness of mankind, than that which takes a youth of piety and talents, from a state of depression and obscurity, and furnishing him with the means of education and of theological study, prepares him for becoming the respectable and successful herald of the cross of the Redeemer, and the dispenser under God, of spiritual blessings to his fellow men.

But for all these purposes—for the salaries of Professors, for procuring libraries, for supporting candidates for the ministry destitute of pecuniary means, for erecting the requisite buildings, funds are necessary, and large funds. This, then, is no ordinary call on the liberality of Episcopalians. It is a call, on the successful issue of which, in procuring large contributions, de-



pend, if not the existence, certainly the extension and prosperity of their church. I would respectfully say to you, brethren, especially my brethren of the laity, and to Episcopalians in general—Look at what is done in this respect, by other Christian denominations—professorships handsomely endowed, commodious buildings, extensive libraries, numerous students. They annually send forth ministers disciplined by the exercises of piety, and fitted by the studies of the school for the eloquent and faithful exercise of their functions. Ought we not to be alarmed for the welfare of our own church, destitute as she is of all public provision for theological education! Benevolent individuals of other denominations freely bestow contributions to this object to the amount of hundreds, and frequently of thousands of dollars. Should we not be excited to, at least, equal liberality in the cause of a Church which has every possible claim on our affection, and on our zealous exertions? Many Episcopalians in this city, and elsewhere in the state, have already liberally contributed. They will have the prayers and the gratitude of the Church, and affording the most effectual means of perpetuating the blessings of our holy religion, they will have the gratitude of posterity; they will not be forgotten, for this good which they have done, by their God. May their example be emulated by others; may every Episcopalian, when called on for his subscription to the Theological School, consider that he is to make his contribution to an object of more importance to the interests of religion and the Church, than any other for which he can be solicited; and which therefore, demands the largest exercise of beneficence.”

*On Seeking Religious Peace.—An Extract.*

THERE would be scarcely any thing more surprising, were we not accustomed to it, than the general indifference and fearlessness which is shewn in respect to the judgments of God. Is it true, that God has actually appointed a judgment seat, at which we must all appear? Is it certain that a punishment that is eternal awaits transgressors? Has God indeed declared that no sinner shall escape it? Look around the world. Is this believed? Do we not see men in general act as if no such declarations were made? We are afraid of pain, of poverty, of reproach, of death, but how very few are seriously afraid of the judgment of God, either for themselves or for others around them! Alas! the word of God is not read, or not understood, or not believed, and we eat, we drink, we build, we plant, with as little fear as the people of the old world, when Noah declared to them, that the flood was ready to break forth and sweep away the ungodly.

Still however it sometimes happens, and in various ways, that an uneasy suspicion of danger will arise, and an alarm be produced in the mind respecting the judgment to come. Inquiry will then perhaps be made as to the way of safety: counsel will be taken, reflection used, and perhaps the word of God read in order to learn it.

On such a state of mind as this, much depends—eternal happiness or eternal misery may be the issue of it. Let me impress this thought on those whose minds are in such a state. I wish them to consider the alarm and uneasiness they feel, however painful they may be, as a great blessing, for which they have more reason to offer up thanksgivings to

God, than perhaps for any mercy they ever before experienced. A state of careless ease is the state of danger: a state of uncertainty, anxiety and fear, is the beginning of real safety. It is thus God works upon the soul. These are the merciful strivings of His Spirit: these the wholesome convictions which are sent from Heaven to prepare the soul for righteousness. Let us not therefore stifle such convictions: let us not look upon them as an evil: let us not lament that our quiet has been interrupted; but rather cherish them as the means used by Providence for our good. Let us make an impartial search into Scripture, to see if there be a just foundation for our fears and to learn the way of salvation. Let such persons however beware of laying too great a stress upon present peace. It should ever be laid down as a rule, that grace is to be sought in the first place, then peace. But many reverse this. With them present peace is the great object of their pursuit, as well as the test of their spiritual state: a more fallacious one however, could not perhaps be chosen. Comfort should never be made our principal or direct end: though it too often happens that doctrines are valued, ministers chosen, and means used, only on account of the degree of comfort which they excite. The bad effects of thus unduly valuing present peace are very serious. That uneasiness of mind which is the parent of humility and the nurse of repentance, that uneasiness, which if cultivated, would produce a spirit of holy jealousy and watchfulness over ourselves, a just and extensive view of our duty, and a tenderness of conscience: that uneasiness, which would in short, lay a deep and solid foundation for christian holiness, instead

of being cherished, is resisted as the enemy of our happiness: it is stifled in its very birth. The consequence is obvious: superficial convictions produce superficial peace, and superficial practice. A hasty repentance leaves sin unsubdued: it skins over the wound while the disease remains. We cry peace, peace, when there is no peace.

Peace is at first to be obtained by believing. But suppose a person who fancies himself a believer, still lives in the practice of sin: is he nevertheless to maintain peace, to stifle the alarms of conscience, and look only to his faith in the revelation of Christ? God forbid. His conduct proves that his faith is insincere. Still however faith is to be the foundation of his peace: but it must be a real living faith. What then must he do? He must set out afresh. He must humble himself before God, as a sinner, and pray for true faith, for a purifying view of the Gospel. He will do what his faith will direct him to do—pray earnestly that Christ may communicate to him his grace and Spirit; and we will conscientiously use all the means appointed for that purpose. Thus, while he walks humbly and holily with God, peace will dawn in his heart, his view will become more just, his intercourse with God more frequent; and his union to Christ more firm. Bringing forth the fruits of righteousness, he will have a proof at once of the soundness of his faith: and although his peace may from various causes for a time be clouded, yet growing knowledge and increased watchfulness will by degrees remove the cloud.

Thus then faith must be the foundation of our peace, but uprightness the guard of it. Faith and peace will then go hand in hand, attending



the true christian in his journey to Heaven. Does he fall into sin? His peace will decay. Would he have it renewed, it must be by renewed repentance, and renewed application to the Saviour, who takes away sin, and communicates pardon and sanctifying grace. Thus his faith will be strengthened and his peace restored. Thus are we accepted through grace. Thus are we saved through faith in Christ. Thus are our peace and hope founded on his righteousness only. Yet thus also is the necessity of personal holiness increased and strengthened.

Let us examine on what our peace towards God is founded. Is it on our own good life? If so, it is false. Is it on our faith? If so, is our faith sincere? Does it teach us reliance on Christ, and lead us to continual applications to Him for grace? Does the love of Christ constrain us to live to him rather than to ourselves? Does it produce in us an uniform and sincere obedience to His holy will? If not, we may justly fear that our faith is vain, and that we are yet in our sins. Let this consideration alarm us, and lead us to repent and humble ourselves before God. Repentance and faith are inseparable, for no one can believe the awful declarations of Christ respecting unconverted sinners, and the evil and danger of sin, or have right views of the greatness of his love, without being alarmed on account of his sins, desiring deliverance from them, and hungering and thirsting after righteousness. And with repentance and faith are ever united holiness and peace. They are indeed distinct graces, but they are always found together, each tending to build up the man of God, and to make him perfect in every good word and work.

Lastly, let us ever bear in mind, that to Christ alone must we be indebted for salvation. He has made a full and sufficient atonement for sin. He receives the humble and penitent believer, intercedes in his behalf, sends him his Spirit, grants him peace, pardon and salvation. To Him then let us direct all our attention, and on him let us fix all our hopes. Let us study the nature of his office and the dignity of his character. Let us think on his wonderful love, and his boundless compassion. Let us ever apply to Him as the sole source of spiritual life and consolation: and let His precepts be the unchanging rule of our conduct, and His spirit and example the constant object of our imitation. Let it be our study with the great Apostle, to be found in Christ, not having our own righteousness, which is of the law, but the righteousness which is of Christ by faith: and our determination to glory in nothing, save in the cross of our Lord Jesus Christ, by whom we are crucified to the world, and the world to us.

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*From the Reasonable Communicant.*

PART FIRST.

“What is required of them who come to the Lord’s Supper?

To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God’s mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.”

A great work indeed; yet be not frightened; it is no more than what all christians are obliged to, as well whether they come or refuse to come to the sacrament. Truly to repent of all your former sins, is,

in the words of the Church, "to examine your life and conversation by the rule of God's commandments, and whereinsoever you shall perceive yourself to have offended, either by will, word or deed, there to bewail your own sinfulness, and confess yourself to Almighty God, with full purpose of amendment. You must bethink yourself how you have spent your life past, and what commands of God you have transgressed, and what you have neglected; what you have done, which was forbidden by God, and what you have not done, which was commanded. This, conscience (if you be in earnest,) will bring to memory; and for this you must implore God's mercy, and beseech him for Christ's sake to forgive you.

You must remember that our sins are against God and against our neighbour, and that repentance implies not only a sorrow for sin, but an endeavour to undo as far as we can, whatever we have done amiss. Now in all sins that are so done, as that nothing of them can be undone nor any amends made for them, there to confess and forsake them, is all that we can do. Where a man can do more, more will be expected from him; for repentance is the undoing as much as we can, what we have done amiss. It is therefore for such sins (whether against God or man, or both,) as cannot be undone, nor other amends made for them, that the church calls upon us "to bewail them, and confess yourself to God with full purpose of amendment." But for other offences, the church directs you otherwise." If you shall perceive your offences to be such, as are not only against God, but also against your neighbour, then you shall reconcile yourself unto him, being ready to make restituti-

on, and satisfaction, according to the utmost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as you would have forgiveness of your offences at God's hands."

Does repentance include confession to the party injured? Ans. If your confession would do him any service, I would not only advise it, but enjoin it to you. Sometimes your confession would preserve him from other injuries; but this may generally be done without discovering yourself, and such discovery may do him no service, and you much injury. And where no good can come to the party injured by a confession, there I see no need of it. To God alone the confession need to be made. The injury done may also be fully satisfied by restitution. For example, you have wronged an individual of fifty dollars—the injury here is the loss of the money; when this loss is made up, the injury is removed. What good would it do to let the party know who it was that wronged him? It might do you some mischief, but certainly could do him no good. If the party injured, did publicly accuse, or very strongly suspect, any other person, here it would be your duty to clear that person, and if the suspicion could only be removed from him, by a confession of your own guilt, then it would be your duty to make it. Where the confession will answer no good end, there you may rest satisfied with confession to God, and ample restitution, if restitution can be made, and you are able to make it, or if unable at the time, a purpose of restitution when you are able.

The sum of what has been said is



this—Confession and restitution are the two external tokens of repentance—and the rule and measure of confession (to the parties injured,) is the benefit that would come by it. And the rule and measure of restitution is, a man's ability of making it. So that where mischief and no good would come by confession, there you may repent, without confession, except to God. When you are not able to make restitution, there you may repent sincerely without it, if you purpose to make restitution when in your power.

But ever bear it in mind, that all confession, restitution, and repentance, are strictly required of those who stay away from, as well as of those who go to communion. Nothing is required of a communicant, which is not equally required of all to whom the glad tidings of salvation have been carried, and who have an opportunity of being instructed in their duty.

What is proper to excite and raise in me sorrow for my sins? Ans. Endeavour to possess yourself with a true sense of the heinousness of sin, by considering that God, who gave you life and being, and made you to be happy, is so displeased with sin, that he resolves for its sake not only to deprive you of the happiness he intended for you, but to make you miserable beyond expression, and that for ever, in the world to come. Think with yourself, who Christ the Lord was, and what he has done and suffered, to redeem you from the guilt and punishment of sin, and you will have another kind of notion of sin, than you can have, from either its natural turpitude, or from the mischief it does in the world, though both these things are considerable. The whole economy of christianity is a strange thing, unless sin be the most

heinous and abominable thing in the sight of God. And therefore, when you would work in yourself a true sense of the heinousness of sin, you must consider, what was threatened to it, and what was done by Christ, (the eternal Son of God,) to save you from it.

This kind of sorrow looks rather like sorrow for the effects of God's displeasure, which are loss and punishment, than sorrow for the occasion of that displeasure, which is sin; like being sorry solely for my own sake.

Ans. Be content to do what you can, and as well as you can. It would take up a world of time to persuade you to be exceeding sorrowful for your sins, if your sins would do you no mischief, and procure you no punishment. You may indeed wish, and ought to wish your sorrow for sin, to proceed from other principle, and may hear some decry that repentance, which proceeds from fear of punishment, and be told that it ought to proceed from a nobler principle. But never set up for a man of honour in religion. Trust to the principles that God hath implanted in you, which are hope and desire of good, and fear and hate of evil. And trust to the rules which God hath set you in his holy word, to guide and direct yourself by. If God exhort you to do such and such things, and promise to reward your performance of them, with such and such blessings, think with yourself, whether you may not set about these actions, in view of those rewards, and for the sake of these blessings. If God prohibit you such and such things, and tell you, if you venture on them, he will punish you, think with yourself whether you may not abstain from those things for fear of being so punished.

These are plain things; let them never slip out of your mind. Nor let the reverence of any man cause you to forget, that the Scriptures are made up of promises and threats, both of which would signify nothing, if men might not be influenced by them, both to perform their duty, and to obtain their recompense, and to avoid both guilt and punishment. Men may repent and turn to God, upon the same principles, by which they might have continued innocent and obedient, viz. the promises of blessings, and the threats of mischief, pain and misery—the one to excite their hope, the other to awaken their fear, and both to secure their obedience. But if you can repent upon any better (or as you call them nobler) principles, it is well. I only design to satisfy you, that the repentance, which proceeds from fear of punishment, is safe and acceptable with God, as being both natural and reasonable. I would have you to distrust only that fear which drives men from their duty, not that which urges them to it.

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PART SECOND.

Parishioner—I am now persuaded that sorrow for having offended God, and restitution where I am able to make it, and full purpose of making amends whenever I am able, will include the whole of my repentance for sins past; and I will try hence-forwards not to be discouraged by any one's authority, affirming that which is against reason and without Scripture.

The next thing required of me is “steadfastly purposing to lead a new life,” and that refers to the time to come. The meaning of this is, no doubt, that I resolve in great earnest to amend in those particulars, wherein I have found myself, upon examination faulty, and be conti-

nually upon my guard against all the natural and usual temptations to them. But what, if when I have made these resolutions of falling no more into these sins, I should be so wicked as to break them, what must I do then? I have reason enough, God knows, to apprehend with fear, that this, which is so common, may be my case; and with what heart can one, who has often resolved against his sins, and often broken them deliberately, resolve again to keep them?

Ans. You have nothing else to do in such a case, but to resolve again to keep those resolutions you have often broken. The breach of good resolutions is certainly as pardonable as other sins, and if repented of, will certainly be pardoned; and therefore let not your frequent failures discourage you from attempting again and again, until you have gained your point. Remember, it is absolutely necessary you should resolve until your resolutions take effect.

Parishioner. The third thing requisite to the coming worthily to the sacrament, is “to have a lively faith in God's mercy thro' Christ.” What is the meaning of this?

Ans. To believe in great earnest, that God was so exceedingly gracious, and merciful to mankind, that he gave his only Son to die for the redemption of them, and to purchase the pardon of all the sins which they shall truly repent of and forsake.

Parishioner. The quiet of a man's conscience, mentioned in one of the exhortations, depends, I take it for granted, not upon his opinion and persuasion, but his safety and security, upon his practice. God accepts him not according to what he believes of himself, but according to what he does, and truly is. If



therefore, upon a serious examination of my life past, I find I am in earnest, very much concerned for having offended God, and steadfastly purpose to do so no more, and by the assistance of his grace, resolve to lead a new and better life for the time to come; and firmly believe that if I do so, God will for Christ's sake, accept of my repentance, and enable me, more and more, to walk carefully before him. If I do this, I may come to the sacrament, although I may still be afraid of the deceitfulness of my own heart, and of the truth and sincerity of my repentance, having often broken my good resolutions before, and fallen again into my old sins. This fear and doubting of myself will not prejudice me at all.

The thing that follows is, "to bear a thankful remembrance of Christ's death." That is, I suppose, that when I commemorate the death and sufferings of Christ, in the sacrament, I must lift up my heart to God, and thank him for giving his Son Jesus Christ to die for me. Great reason indeed is there for this; for if he had not died, I must have perished. I can never therefore remember his death, without remembering the deliverance I obtained by it, and as I value that, so I certainly shall be thankful.

Minister, You say right; remember by what means you have escaped death, and shall obtain life and happiness everlasting, and that will raise your gratitude to God, who hath done so great things for you. The church lays mighty stress upon this thankful heart, and it will be to your use to observe it. Read with attention what is said in the exhortations, and the several parts of the communion service, to persuade us of our duty to give

humble and hearty and continual thanks unto our Lord God. From these passages you will easily conclude, the Lord's Supper to be a feast of joy and gratitude. And therefore I should be glad you would come to it, without those fears and dreadful apprehensions that appear so visibly in the countenance and behaviour of many good, devout people, who I dare to say have no true cause for such a concern.

Parishioner. I suppose it proceeds from their humility and a deep sense of their unworthiness, and I hope there is no harm or danger in it.

Minister. No, none at all; I do not blame it by any means. But if you will be advised by me, you will endeavour to avoid it; for fears distract the attention, and the mind is bewildered by them, and considers not the work it is about, so well as it desires to do. Think that though you are a grievous sinner, yet that God is infinitely merciful—that he gave his only begotten Son, that whosoever believeth on him should not perish but be saved; and you are now commemorating that death which has made atonement for the sins of the whole world. These considerations may dispel all your fears; but if they do not, there is no harm in them; it will be your misfortune to want those comforts, that you might well have; but there is neither fault, nor danger in wanting them; the heart is as secure, tho' not as easy under fear, as under joy. Repent but truly of your sins, and forsake them, and the work is done; the rest is to be left to God; in whose good hands you never will miscarry, how fearful soever you may be of your condition.

Parishioner. God be thanked that our safety depends not upon our hopes, or fears, but upon his infinite

goodness, accepting what he himself enables us to do.

Let us come to the last thing requisite, that is "Be in charity with all men." What if my friend prove false, and endeavour to undo me—Must I still trust him, love him, and favour him as I used to do? What if he endeavour to take away my estate, hurt my reputation, or assault my person—must I endure this patiently, and treat him still in the friendly manner I was wont?

Minister. No.—Christianity obliges you to hate no man, to do no man injury, to seek no revenge—to pray to God to forgive such as have injured you even in the highest measure, and to deny them nothing that is due them in justice, humanity or mercy. Their enmity and ill-usage will never excuse you from doing them any sort of good turns that are due to them as christians or men. But this will not hinder you from defending yourself from recovering what is your own. Christianity will not hinder you from breaking off your friendship with one, who has shown himself to be unworthy of it. You may cease your friendship, but not your readiness to do all good offices. If you have injured any one, you must make amends, and be reconciled; and if any one has injured you, you must pray to God to forgive them, and so forgive them yourself as to return them no evil for evil, nor take any advantage of them, to their prejudice. And if your adversary be unreasonable, and will not be reconciled to you, it is enough that you desire it, and shew yourself disposed to it.

Parishioner. And this you say is all I have to do.

Minister. You see the catechism says so, and the exhortations before the communion say so. "Repent

you truly," &c. "Ye who do truly and earnestly repent," &c. "draw near with faith, and take this Holy Sacrament to your comfort." And I pray you observe, that there is nothing now required of you, but what you were before obliged to—And whether you receive the sacrament or no, you must repent, amend, trust in God's mercy, and live in love and charity with all men. It is because you must do them always, that you are especially called upon to do them, when you are about to take and eat in remembrance that Christ died for thee, and to feed on him, in thy heart, by faith with thanksgiving."

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*From a Charge by Bishop Porteus to his Clergy.*

LET us not flatter ourselves, my brethren, that we are perfectly safe, perfectly secure in our privileges, be our characters and our conduct ever so inconsistent with our profession, and our various duties ever so much neglected. At present, it is true, we enjoy a profound calm; we possess, I trust, a large share of the public esteem—But on what is this favour founded? Unquestionably on this idea, that we are by our ministerial labours promoting most effectually the peace, the morals, the good order, the welfare, and the happiness of the community. While this conviction prevails, we shall never fail to meet with countenance and protection. But, if once we relinquish this ground, if we desert our proper stations, and rush into the world, if we consider our preferments as life estates, without any regard to the personal services and personal duties with which they are charged, we shall most assuredly forfeit the good opinion of the community; the firm ground we



now stand upon will sink under our feet; we shall be left to combat our adversaries, (who are neither few nor inactive,) as well as we can, and we shall furnish them with arms against us infinitely more powerful than any they could fabricate themselves, and which they will not fail to use to our annoyance, perhaps ultimately to our destruction.

It is therefore most evidently our interest, as well as our duty, to redouble our zeal and activity in our professional occupations. In our hands are placed, in a great degree, the morals and the religion of this country! A most sacred and important trust! And we cannot more faithfully serve the state, than by executing this trust with fidelity and care. In this great cause, my brethren, we are all embarked, from the highest to the lowest; and it is a cause worthy of our most strenuous exertions, and I doubt not you will most cheerfully co-operate with me, in every measure that tends to advance it, even though some of the measures proposed should be attended with a little personal inconvenience to yourselves. This is a sacrifice we must all of us sometimes make to duty.

To render thousands of our fellow-creatures virtuous and useful here, and to conduct them, through the paths of true religion, to immortal glory and endless felicity hereafter, is the noblest employment in which a human being can be engaged. Most fortunately for us, that employment is ours; and by a faithful discharge of it, the very lowest of our order, may render themselves more useful to society, and more worthy of veneration and esteem, than all the sages and philosophers of pagan antiquity taken together. Not all their philosophy, not all their learning, not all their elo-

quence, were able to correct the morals of a single village, or to introduce into it that decency, that regularity, that sanctity of manners, and in consequence of it that comfort, ease and happiness, which we now scarce ever fail to see in every christian village, where there is a diligent, a conscientious, an exemplary clergyman. Let us then set a due value on the importance and dignity of our profession, and let it excite in us an honest ambition to raise it, and ourselves, every day, more and more in the estimation of mankind, by exerting our utmost efforts to diffuse, both by our doctrine and our example, a general spirit of true christian piety and a general purity of manners throughout the land. By this, we shall contribute our part, and a most essential part, to the welfare of the community: we shall add the most powerful sanctions of religion to the authority of law; the silent operation of national virtue, to the visible effects of political wisdom and integrity, and above all, we shall secure to our country, and to ourselves, the favour and protection of that Almighty Being, who can alone ensure to us the tranquility we now enjoy, and who, amidst the dissolution of kingdoms, and the wreck of empires, can alone preserve our admirable constitution uninjured and unimpaired.

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#### *Duty of Friendly Admonition.*

[From the Christian Observer.]

PERHAPS this duty would be more practiced, if it were not frequently so ill performed, as to produce few, if any, beneficial effects. Some of the most prevailing faults in executing this duty are—

1. Many are forward in giving advice to others, who appear very

little aware, that they stand in need of it themselves, and are very little disposed to receive it. Such persons ought not to hope that their admonitions will be well received. Indeed, they can seldom understand the real nature of the maladies they would cure, or discover the proper remedies.

2. Others perform this duty, only by fits and starts, under the guidance of feeling or caprice; or they select some faults for censure, from which they are in their own opinion remarkably free, while they obviously pass by others, perhaps more deserving of notice, to which they themselves give way. Let not such advisers complain if their reproofs are slighted.

3. Not a few, while their professed object is the correction of faults in others, are in reality indulging faults in themselves. We often see an assumption of superiority, a display of sagacity, or of powers of discrimination; the gratification of ill humour, or the irritability of wounded self-interest, furnish a reprover with stronger motives for undertaking his task, than the love of God, or man.

4. But where the motive of the reprover is right, he often fails of doing good, by a want of judgment or of prudence in his proceedings. If of a kind and pliable temper, he will be in danger of going too far in accommodation to the opinions, or humours of his friend, and will probably be led to dissemble some of his own sentiments respecting him, or to give up somewhat in principle. In either case he betrays the cause of truth, will act without energy, and fall into inconsistency.

Perhaps, however, his natural temper, or his sense of duty, may give a tone of undue severity to his rebukes. He may call this plain

dealing and faithfulness; but unless the meekness and gentleness of Christ are apparent in his conduct, let him not flatter himself that it is truly christian.

But if the mode of reproving be neither harsh, nor too accommodating, still it may be indelicate, and therefore offensive. Sometimes indelicacy shews itself in ill selection of times and occasions for reproving. Let not christians, who should know human nature, suppose that advice may be obtruded upon a friend under any circumstances whatever, and because it is a good thing it can never be unseasonable. "Be instant in season and out of season," is an injunction which may be perverted to the violation of the spirit of the gospel, and in contradiction to the example of Christ.

But though the time be well chosen, the arguments may be ill chosen. The mind is often accessible to one truth, when not to another. It will also often yield to one line of argument, when it is steeled against another, which is in itself equally forcible and apposite. The same set of topics, or the same mode of discussing and explaining any subject, will not equally answer for all. Therefore a diligent selection of the best mode of proceeding, and of the best seasons and occasions for acting, in every case which may arise, is of the highest importance. Rashness and want of prudence in our endeavours to promote God's glory, will produce many of the bad effects of unsanctified dispositions and bad motives.

5. But our endeavours to improve others, in the way of reproof, will generally produce little or no fruit, if we do not preach to them in our lives, as well as by words; and if we do not earnestly pray for God's blessing on them, and on ourselves,



as their instructors. The teacher, if he would do good, must feel his own weakness, and seek help from on high; he must in true christian love, and with a deep sense that every good and perfect gift descends from above, intercede earnestly in favour of the objects of his reproof and instruction, for those blessings of which he wishes them to partake.

For the Repository.

SOME remarks, which appeared not long since in your magazine, induce me to address you, and make known some of the grievances of which many of my sex have just cause to complain. To tell you the plain truth, I sometimes suspect that the men believe that the "weaker sex" have no souls, or if they have, that the owners of them have no right to feel any very earnest desire for the salvation of them. The other Sunday, it was my good fortune to hear a discourse, which I thought suited myself, as well as many of the congregation, and left the church with a desire that the truths, which I had heard with my outward ear, might be grafted inwardly in my heart, and accordingly was thinking of the subject, and of the clergyman's manner of discussing and applying it, when, before I had walked many steps from the church door, I was accosted by a very polite gentleman, who out of kindness no doubt, chose to accompany me home, and entertain me in his way. His first remark was, that the sermon was a very long one—such long sermons were tiresome. I ventured to suggest, that such a discourse would very well repay the attention which it required, and hoped we both should be better for it. But to this my attendant simply replied, that he liked a short sermon; and proceeded to inquire of me, if I intended to go to

Miss —'s party. I was not quite satisfied, that the subject suited the day, and endeavoured to engage him in a conversation upon what the clergyman had been saying to us; but it was all in vain—the last party, and the next party, and all the scandal which he had been able to collect in the course of the week, gave employment to his tongue during the walk, and it was impossible to silence him. Arriving at home, I then hoped to be released, and to be at liberty to retire for a few moments, and to meditate upon what had been said in the house of God, but here too I was disappointed; for my polite attendant had much yet to tell me, and purely for my entertainment, I was detained, and obliged to listen to him the rest of the morning—so that, in truth, by a man who complained lustily, and expected I would complain of the length and tediousness of the clergyman's sermon, upon the most interesting of all subjects, I was held in durance vile, thrice the time, listening to conversation not one word of which could afford either pleasure or profit to any rational being.

If this was a singular case, it would be unworthy of notice, but in the same way many others of the sex, as well as myself, have often been treated. Some men seem to be really afraid, that we may be made serious by going to church, and by attending to what is there addressed to us; and to prevent this, they choose on that day, if possible, to talk less like serious, rational, and accountable beings, than at any other time.

I suppose it would be not polite to complain of it to them, and endeavour to convince them of the impropriety of such conduct, but indeed, such men ought to be driven out of christian company. Let birds of a

feather stick together. Until they have proof, that we do not go to church for our spiritual edification. let them, with whatever view they may go thither, behave, when they approach us, at least with more decency, and if they cannot converse with us about the things which concern our salvation, let them be silent.

*A Young Woman.*

For the Repository.

I BEG you to notice a most disgraceful custom, which very much prevails in our churches, and which I hope the clergy will endeavour to abolish. As soon as the congregation is dismissed, it is the practice of many, and of many too who surely ought to know better, to rush out of their pews, and immediately commence a loud conversation with some of the rest of the congregation. It may be that a person, thus compelled to talk about the most trifling concerns, has been awakened by the discourse of the day, and if the impression made upon him or her was not thus destroyed, the conviction which had been produced, would end in a real conversion. The person then thus rudely commencing the conversation, is an emissary of Hell, for the murder of a soul, just, perhaps, awakened out of the sleep of death.

But even if this be not the case, how indecent it is convert the house of God into a place of idle profane chat.

A.

IF without shedding of blood there can be no remission, he who is in earnest to obtain it, will rejoice to find it, though on the accursed tree; and however the preaching of the cross shall be esteemed foolishness among them that perish, such an one will not only rejoice in the provision, but magnify the means. "God forbid, that I should glory, save in

the cross of Jesus Christ, by whom the world is crucified unto me and I unto the world."

The gate though strait is open; and only unbelief and indisposition stand without. Christ hath declared that all things are ready. Pray that his gracious influence may form in you a spiritual taste for them! To prepare the heart for a reception of this treasure, as a God of order, he is pleased to use a system of means. Are not the provisions of the Gospel sufficient and exactly suited to our ease? Does not the religion of Jesus, that is so forgotten and degraded among men, appear to you to be the one thing needful? Does not his friendship appear now to be that better part, which shall not be taken away, and which alone can help in extremities.

#### *Religious Intelligence.*

A new stone building in St. John's Parish, near Belle-Air, Harford county, Md. was consecrated to the service of Almighty God, by the Rev. Bishop Kemp, on Sunday October 1st, 1820. At which time the holy right of confirmation was administered to forty-two persons, in that solemn and impressive manner which should ever attend so important an ordinance.

AND

On Thursday October 12th, was consecrated by the same, in Saint James's Parish, Baltimore county, a new stone building, by the name of "Trinity Church."

#### TO SUBSCRIBES.

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